

Jyarland Daniels, Esq., MBA

Reflection Journal & Workbook

Harriet Speaks

*on Race,
Diversity
& Inclusion*

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Harriet Speaks

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I am thankful to Harriet Speaks clients who have trusted me as a partner in their work on race, diversity, and inclusion. My client list reflects individuals and organizations who are seeking to be better and to do better. In the process, they have made me better. Helping people be the best version of themselves is, for me, what the work of race, diversity, and inclusion is about.

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INTRODUCTION

I offer this workbook on reflections on race, diversity, and inclusion for clients of Harriet Speaks.

As a diversity and inclusion practitioner, I am also a trainer and a coach – coaching and training individuals and organizations to become the best versions of themselves as a result of their conscious and intentional efforts to see the humanity in others via anti-racism and anti-othering work.

Thinking about deep-seated issues of racism, anti-blackness, and other ‘isms’ in this way helps us get to the heart of the issue. It is axiomatic that when we engage in racism and other ‘isms’ we hurt others. But what must also be understood is that in these moments, we also dim our own light, erode our humanity, and fall short of who we can be. Therefore, this work is foundational to each of us becoming the best version of ourselves. And that means changes in behavior are required.

Lasting behavioral change comes when we focus not only on “what” we do, but “why” we do it. The “why” is a part of self-examination. Self-examination is best done outside of a group. Group training and discussions can prompt thinking, but let’s face it: there are more things in group diversity and inclusion trainings that go unsaid because of the fear of judgment; and often, what goes unsaid goes unexamined.

If we are committed to changing ourselves, our communities, and our organizations as it relates to race and other issues of diversity, we must learn about ourselves in addition to learning from others. Self-reflection and self-examination help us discover our shadows and our stories; it can lead to true progress on our journey to creating a more just society.

Yet, most people do not start their race and inclusion journey within. They begin with external inquiries: “What concepts/terms should I learn? Which books should I read?” That type of learning matters, but it merely tells you what someone else thinks – without providing an opportunity to unpack and consider what **you** think.

Because real and lasting change begins within, I needed a tool to help my clients engage in self-reflection and discovery on topics related to race and racism and inclusion. Hence, the “Harriet Speaks’ Journal and Workbook on Race, Diversity, & Inclusion” was conceived.

Format and Content

This reflection journal and workbook is designed to provoke thinking. It is not a space to reflect as much of what I think, but for clients to examine their beliefs. There is space for you to journal and write your thoughts. There is power in journaling and taking the time to write. For our clients of Harriet Speaks I will be a guide; providing exercises, readings, and discussions to accompany the journaling.

**“Journaling is one of the most powerful tools
we have to transform our lives.”**

– Deepak Chopra

Readers should use this journal/workbook to capture their thinking. Each section starts with a short essay that highlights the relevance of the topic discussed. That is followed with questions for the reader to consider. Be honest when writing your responses. At the same time, while answering the questions commit to not judging yourself regarding the answers you honestly write. Remember, too, that there is no need to provide your answers/thoughts in one sitting. Give yourself time to ponder the questions, and note your feelings as you consider them. There will also be a space for you to identify other questions that arise and any evolution in your thinking. More than in nearly any other topic, race, diversity, and inclusion in this area where our thinking can and should evolve.

A primary objective of this book is to help the readers/participants understand what they think and why. But it will also help them make connections between race, diversity, and inclusion and other areas of

difference. I believe in connections and I often find them. Connections can provoke critical thinking. Finding connections between seemingly disparate concepts can lead to new ways of looking at old problems.

Race+

This guide is not a “race only” approach. It is a “race and...” approach. What I present should be applied to race **and** other dimensions of difference/othering. As you read the questions and reflect on race, you should consider other areas of difference such as gender, religion, sexual orientation or identity, economic class, country of origin, age, immigration status, etc.

I believe that without much effort, readers will consider other “isms” (and I will encourage them to do so in our work together) as they are reading and thinking about race. However, I do not believe the opposite is true; most readers will not think about race if it is not explicitly and frequently mentioned. The reason for is this rooted in the global and societal issue of anti-blackness. In my experience, race, unlike the other areas of difference, must be centered in order to be discussed at all. So, I will center race. However, I encourage readers to be intentional in thinking about other areas of difference during their reflections and writing. You will notice the term ‘Race+’ through this workbook/journal; it used to encourage readers to consider other areas of difference..

I lead with race for the reasons I described above, but also because of the heroine after whom this company is named: Harriet Tubman. Harriet Tubman exemplified that we can have multiple areas of advocacy and commitment. She was a defender of this country as a general in the Civil War, she was a champion for women’s rights as a suffragist, and in her later years she was a fierce advocate for the elderly, poor, and indigent. Yet, her work was rooted in the liberation of Black people. This is my example. This is my inspiration. This is Harriet Speaks.

I am excited to offer this resource to my clients. I am honored that you have chosen Harriet Speaks as a partner on your journey to become a better version of yourself.

**“Every great dream begins with a dreamer.
Always remember, you have within you the
strength, the patience, and the passion to reach
for the stars to change the world.”
– Harriet Tubman**

What quote(s) inspire you specifically as it relates to Race+?

TOPIC 1: UNPACKING YOUR STORY ON RACE+

We all have a story on Race+. Our stories are where our journey should begin. There we can unlock what we think and why we think the way we do. Perhaps there has been an evolution in our thinking. Our experiences are sources of sadness, but they can also be the source of joy and happiness.

In this section you are encouraged to think about your life in two stages – childhood and the present.

For your early child years consider:

1. What did you learn about Race+?
2. What is your earliest memory about Race+?
3. What messages related to Race+ were in the media you consumed as a child?
4. What was a pivotal event (personal, local, national, or international) related to Race+ in your childhood? How did it impact you?

For the present, consider:

5. How do you identify? Consider your multiple identities (race, gender, economic class, religion)
6. What does that identity mean to you? Is one aspect more important to you than another? Why?
7. What are you proud of related to that identity?
8. What are you not proud of related to that identity?

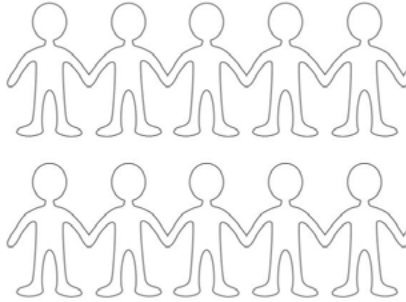
What other factors impact your thinking on Race+?

How does your overall story show growth? Opportunities for progress?

Circle of Trust Exercise

We all have an inner circle; those who we talk to about things that matter, those who we learn from, those who we trust. A way to begin thinking about what we think and why related to Race+ involves looking closely at our circle of friends -- not including our family. While it is something we seldom consider, the insights that we can gain are important.

For this exercise, write the initials of each person in your “Circle of Trust” in one of the figures below.



After you have identified these individuals, next consider the following things about them:

- Race/Ethnicity
- Gender
- Religion
- Sexual orientation/identity
- Country of origin
- Immigration status
- Economic status
- Marital status
- Educational level
- Disability/Differently-abled status

For many of us, those in our “circle of trust” are very similar to us. As a result, we have limited exposure to different views, identities, stories, realities.

What did you learn about your Circle of Trust? How are individuals similar? Different? How has this circle influenced what you think about Race+? Who is missing? Where are opportunities to expand your circle?

TOPIC 2: Critical Thinking and Race, Diversity, & Inclusion

Critical thinking is a term we often use; but what does it mean? "Thinking" is the process we use to reason. "Critical thinking" is a description of the process we use to reason – a process which includes interrogating our ideas and those of others'. Ultimately, critical thinking requires consuming information with a desire to understand. This approach is in direct contradiction to consuming information with a desire for one's own thinking to be validated, which is often the trap we fall into.

It is necessary to think about topics that we care about critically; Race+ is no exception. It's magical and reflective of the best thinking when we can champion a belief while continuing to interrogate said belief. This way of thinking allows us to vet facts, ideas, and/or opinions. Too often we allow ideas to rent space in our minds without vetting them. When we consume information on Race+, critical thinking might include the following questions:

- Who is the author and what are their biases?
- Have I differentiated the writer's opinion, and/or conclusions from facts that are proffered?
- What are my biases?
- Who is advantaged and who is disadvantaged by the situation described?
- What made me feel uncomfortable and why?
- What historical references support the ideas presented?
- What voices are not represented?
- What terms/concepts were presented that are unclear to me?
- Which emotions do I feel as a result of this content?
- Which topics/references were made that I would like to better understand?

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- Where can a shift be made from focusing on an individual to focusing on an institution (i.e. company) or a system (i.e. housing, criminal justice, education)?
- How do the ideas presented support and challenge my thinking?
- How can I change my thinking and/or behavior based on this?
- Are there opportunities for multiple things to be true at the same time? Is a single story being presented?
- Are there some parts that I disagree with while accepting others? Do I give myself permission to do this?
- Article: Does the headline support what was presented in the article?

What other questions are important for critical thinking when reading about and/or discussing Race+?

How can I develop (or reinforce) the habit of critical thinking?

TOPIC 3: What's in a Word?

Every discipline or subject matter contains words that one needs to know to be considered “proficient” in the field. These are the words “insiders” use to frame issues and ensure concepts are understood in the same way. They provide clarity and precision, which is useful to those in the in-group. Yet, when “outsiders” attempt to learn the topic they are often stymied by terms that can only be explained as “jargon.” Jargon creates barriers to learning and excludes others. That the field of diversity and inclusion (Race+ for the purposes herein) is filled with exclusionary jargon is an irony that we must grapple with.

The internet is filled with resources that define terms related to Race+. I will not repeat those efforts here. I do offer a perspective on terms, however. Terminology is where individuals start this work because there is a misguided belief that, when challenged, providing the right definition can change someone’s mind. But the debate over terms is often a silencing tact and a distraction that too many of us fall for. Definitions are of little importance in matters of life and death. If I asked you to define lightning, for example, you probably couldn’t (unless you’re a meteorologist or a scientist). But you know it when you see it and you know it can have harmful effects. Racism and other “isms” are like that.

For these reasons, I encourage readers to identify definitions on their own and think about them. In that process, here are some things to consider:

Race+:

- Individual and Institutional: Racism is individual **and** institutional.
- Excellence: Examples of excellence do not negate the existence of racism; two things can be possible at the same time.
- Dehumanization: What is the role of dehumanization in establishing and upholding Race+?
- A Factor or The Factor: In a given situation, is Race+ **a factor** or is it **the factor**? Does it matter?
- Conflict & Racism: Racism, like many other "isms," is a result of a dominant group securing access over various resources (i.e., land, opportunities) and limiting access of those resources to others based on their group identity. Therefore, a key to addressing Race+ conflicts is to consider, "What resources are groups in competition for?"
- Race And: How is racism discussed when it is combined with marginalization based on gender, sexual orientation/identity, country of origin, economic class, and/or ability?
- Race+ Globally and Domestically: How are Race+ issues similar where you live versus in other places in the world? How are they different?
- Anti-blackness: How does anti-blackness impact the conversation on race?
- Group vs. Individual Membership: Is one a representative of their group first or are they an individual first? What are the circumstances that determine this? Who decides? Do we allow for individuals to decide? Can the ordering change? Can one decide not to choose?
- A Danger in Expansion: What is included in a definition that should not be?

TOPIC 4: TRIBALISM: OTHERING AND BELONGING

Trib·al·ism

/ˈtrībə,lizəm/

Noun

1. The state of being organized in a tribe or tribes.
2. The behaviour and attitudes that stem from strong loyalty to one's own tribe or social group.

An understanding of the concept of tribalism is important to conversations on Race+ and all forms of difference. The concept can help with framing the issue, understanding different perspectives, and building compassion.

This discussion on tribalism focuses on the expansive set of **behaviors** used by all humans to separate and/or distinguish themselves from others, thereby creating “us” and “them.” Tribes have important benefits to any society; they provide safety, security and a sense of belonging. The family can be considered the most basic tribe. Tribes are omnipresent; every membership organization, with its rules and process for membership and codes of behavior is a tribe.

On the other hand, tribalism harms a community, a country, the world. Taken to the extreme, tribalism is at the root of wars and conflicts over resources such as land, water, and clean air.

There are important differences between Race+ and tribalism. Tribalism is natural. Racism, sexism, and other biases and prejudices are not; they are the result of very intentional choices. There is a benefit to tribalism, there is no benefit to Race+. Tribalism and Race+ are similar in that they both exclude others and encourage individuals to hold their own group in higher regard, while seeking advantage relative to other groups.

Tribalism leads to "othering." Othering is a set of similar (though not identical) processes by which we marginalize other groups. Racism is a form of othering. The counter to "othering" is Belonging and Inclusion. In "[The Problem of Othering: Towards Inclusiveness and Belonging - Othering and Belonging](#)" Dr. John a. Powell suggests:

...the only viable solution to the problem of othering is one involving inclusion and belongingness. ...Belongingness entails an unwavering commitment to not simply tolerating and respecting difference but to ensuring that all people are welcome and feel that they belong in the society. We call this idea the "circle of human concern."

To reflect on tribalism, use the space below to identify all of the groups of which you are a part (including both by association and formal membership). What are the ways in which your group excludes others? What might be the perspective(s) of those who are excluded?

Belonging is a powerful antidote to tribalism and othering. Belonging happens when others feel included and valued – at school, in a group, on a job, in a community, or in society. It is important to be intentional about how we can create feelings and spaces where people feel they belong.

What does Belonging mean to you? How would you describe it? It might be helpful to consider a time when you felt you belonged. What did that feel like? What steps were taken to make you feel that way?

Creating Belonging



Maslow's Hierarchy of Needs provides a framework for thinking about human motivation, and how we can increase belonging. This hierarchy suggests basic needs must be met before psychological and self-fulfillment needs can be met. In other words, we have to fulfill our need for food and safety before we can fulfill our need for friends, and achieve our full potential. When the effects of Race+ result in basic needs not being met, it also prevents belonging. For example, race, religious, and/or gender-based violence interferes with the need for safety, effectively blocking off belonging.

What are other examples of how the harmful effects of Race+ can limit needs from being met as defined by Maslow?

Once basic needs have been met, we can think of intentionally creating belonging. To be more inclusive in the face of our tribal tendencies, consistently asking ourselves and others “How Can I/We Increase Belonging?” is a powerful and compassionate approach. It forces us to think about possibilities for change while considering our shared human need to belong.

Who does not belong in the group(s) I am part of? What are ways that I/we can increase belonging?

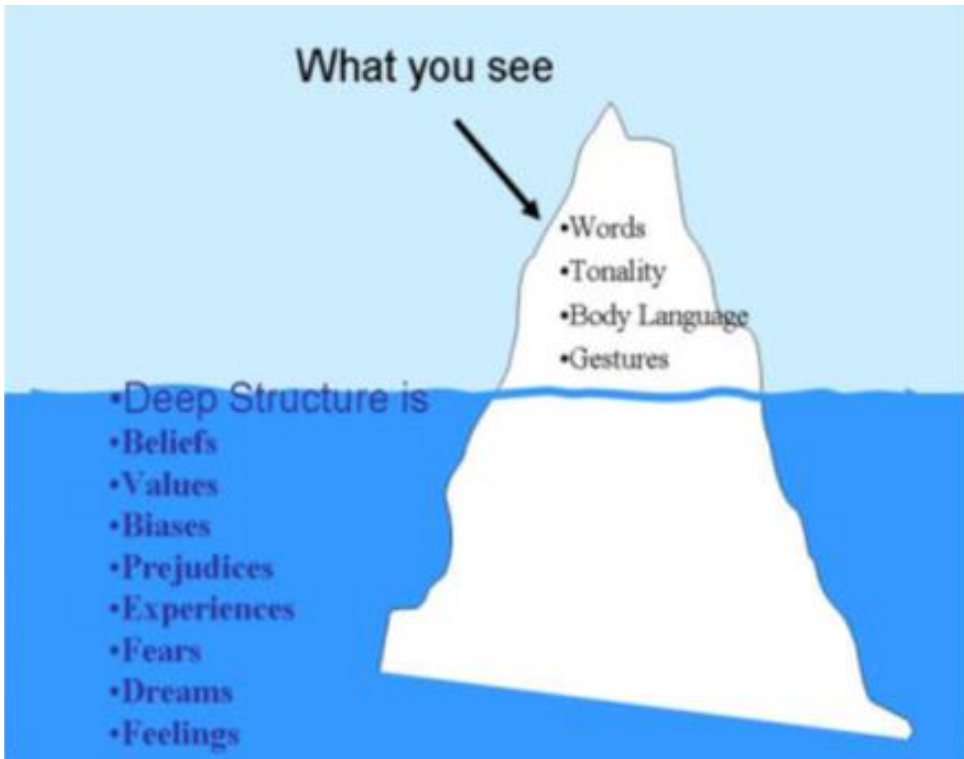
TOPIC 5: IMPLICIT BIAS

The human brain is the most powerful computer. It processes up to 11 million bits of information in a second, yet we are aware of only about 40-50 bits of information during that time. This means that much of brain activities take place at a unconscious level. Not only do many of our physiological processes (breathing, heart beats, digestion) happen unconsciously, but how we respond to and think about others is often a function of our unconscious thoughts.

An implicit bias is any unconsciously held belief about a group. Implicit biases should not be confused with explicit/stated biases or prejudices which are intentional. Implicit biases are formed based on the messages that we receive from a variety of sources, including, our experiences, stories we hear, and media and advertising. Implicit biases can be based on a variety of characteristics including, race, gender, age, sexual orientation, body size/type, and other attributes.

The most important thing to understand about implicit biases is that they do not make us good or bad – we all have them.

Our unconscious beliefs often contradict our stated beliefs. As the iceberg graphic shows, biases operate below the surface and are often unobserved. It is important to remember one can have implicit biases about the very group of which they are a member. Implicit biases can lead to associating particular qualities with all individuals from that group, which is stereotyping. They also are directly related to microaggressions.



Biases, regardless of their prevalence, can be managed. Some steps to managing them include:

1. Awareness

Millions have become aware of their biases by taking the Implicit Association Test. This free, online test allows individuals to evaluate their biases in a myriad of areas. However, we can also become aware of our biases via honesty with ourselves (without judgment) about this very human tendency. If we accept that biases are normal, then we can better offer and accept compassionate correction when harmful biases present themselves. Visit: implicit.harvard.edu

2. Mindfulness

In this context, mindfulness is similar to awareness, but it more so refers to being aware of our thinking in a particular moment. The reason implicit

biases exist is because our own survival has required the brain to evolve using shortcuts being able to quickly process information. However, some of the information that the brain has identified for “quick processing” requires more deliberate thinking. Mindfulness means we engage in that deliberate thinking. A good strategy for practicing mindfulness is something as simple as taking 30 seconds to breathe and reflect on the connectedness humans have with each other before entering into a situation where known biases can have negative consequences.

3. Intentional exposure to narratives/experiences that contradict your biases

This idea is perhaps best articulated by Malcolm Gladwell, in the book “Blink” where he says:

“If you are a white person... who would like to have a set of associations with blacks that are as positive as those that you have with whites – it requires more than a simple commitment to equality. It requires that you change your life so that you are exposed to minorities on a regular basis and become comfortable with them and familiar with the best of their culture, so that when you want to meet, hire, date or talk with a member of a minority, you aren’t betrayed by your...discomfort.”

Discuss the potential for the suggestions above. How can you practice them? What steps can you take? What additional ways can you identify to manage implicit biases?

TOPIC 6: RACE+ AND EMOTIONS

Emotions and Race+ is an important discussion. While we would like to believe that we are rational, logical beings, many of our decisions are based first on emotion. We often rely on our implicit biases to rationalize or support what we feel, not what we think. And like our biases, emotions can be helpful, but they can also thwart our efforts to be more inclusive when they are not managed.

Below are a few key emotions that often are felt or mentioned in work on Race+. It is a helpful exercise to understand the differences in these emotions and provide examples of each. Finally, we might identify if/when/how they are helpful/harmful in the context of Race+.

- Pity
- Shame
- Guilt
- Anger
- Empathy
- Compassion
- Sympathy
- Fear

Emotions are useful depending on the context. Displaying an emotion that is not fitting for a particular scenario is socially unacceptable, can hurt others, and can make it harder to accomplish our objectives.

This can be particularly true for the emotions of shame and guilt. Best-selling author and researcher Brené Brown has powerful insights related to shame and guilt that are worth considering. She instructs that shame is focused on self and the individual, while guilt is focused on the behavior.

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Shame does not help us to move forward as it relates to Race+. Unfortunately, it is the emotion that we find ourselves deploying most often.

What predominant emotions have you experienced/observed related to Race+?

Which emotions are easily managed, and which require more effort?

TOPIC 7: BRIDGING DIFFERENCES & DIALOG

Before we get into bridging differences and dialog, it is worth addressing why this is the final topic in this journal. It is the final topic, because talking is what we should do last. Unfortunately, we often try to engage in dialog first – before we have unpacked our own story on Race+, before considering “Othering” and “Belonging”, before learning our implicit biases, before considering how our emotions influence us, and before practicing critical thinking and interrogating our beliefs and sources. We often engage in dialog prematurely, before we have laid the groundwork within ourselves. In addition, we regularly open ourselves to what others think (via social media) before we have wrestled with our own thoughts.

Perfecting the Apology

I begin this topic with the only incontrovertible truth that exists in this workbook: We will all make mistakes as we engage others in dialog and conversations related to Race+.

The great thing about knowing something in advance, be it the weather forecast, or news of an upcoming sale, is it allows us to plan. When we plan we perform better. This is why we should **plan and practice** how we will offer an apology.

An apology contains several important parts:

- an acknowledgement that the incident in question did in fact occur and that it was inappropriate;
- a recognition of responsibility for the act;
- the expression of an attitude of regret and a feeling of remorse;
- and the declaration of an intention to refrain from similar acts in the future.

There are also ways that we err in making an apology. The result is we give a “pseudo-apology” which can create more harm. Examples of a “pseudo-apology” include one that says, “I’m sorry you feel...” or, “I’m sorry if...”. Arguably, worst of all is an apology that says, “I’m sorry, but...” Sincere, effective, and model apologies avoid these mistakes.

Reflect on occasions when apologies have been effective? Ineffective?
Why was this the outcome?

Now that we have identified the components of an apology and what a poor apology looks like, identify key phrases that you will incorporate in your apology. Use the space below to begin creating your own model apology:

Dialog Tips

Dialog is more than conversation. Dialog is talking with another in an effort to learn, understand (without necessarily agreeing), or to solve a problem. The ability to engage in productive dialog is essential in any relationship and for any topic – including and especially topics of difference such as race, ethnicity, gender, sexual orientation/identification, and others. It is difficult for **many** of us to talk about these topics – even members from marginalized communities – but it is possible.

There are volumes of books written on dialog, however, these few steps are particularly relevant to dialog on race, diversity, and inclusion.

- 1) Set Your Intentions
- 2) See The Humanity In Others
- 3) Demonstrate Curiosity
- 4) Believe That Decency And Civility Does Not Require Changing Your Views
- 5) Look For The “And” And Avoid Binary Thinking
- 6) Know When To End A Conversation

For further reading: “How to Have Impossible Conversations, A Practical Guide” Boghossian & Lindsay

When we set intentions, we engage in a self-inquiry that asks, “Why do I want to engage in a dialog in the first place? What is my objective? How does that objective align with me being the very best version of myself?” For many, the answer to the first question is because we believe the other person is wrong and/or we want to prove a point. We are focused on being right much more than we are focused on being effective. As we set our intentions we also want to consider if we are in the right emotional

space to engage in a dialog. What do we call an attempt at dialog that begins from a place of anger? An argument. Emotions are valid, but sometimes the dialog can wait.

When entering into conversations with others, the most important question we should ask ourselves is: "Do I want to be right, or do I want to be effective?" – Jyarland Daniels

Setting our intentions naturally leads to being able to see the humanity in others. Humanity means we have a level of care and compassion for another person that need not be earned, it is given solely on the basis of the person being a member of the human race. When we see the humanity in others we realize that they are capable of good, growth, change, mistakes, and most importantly, redemption. One of the best ways to see the humanity in another is to stop and remind yourself that regardless of how you may feel about them, they are people who are capable of growth and change and as human beings they are deserving of some base level of care and compassion. Imagine if we considered this before responding unkindly to individuals we don't know on social media?

When we demonstrate curiosity, we believe that other person is capable of teaching **us** something, that they may know something that we do not yet understand. Furthermore, curiosity leads us to ask questions such as, "Why do you think that?" Or "Can you help me better understand?" This is in direct contrast to being incredulous, which causes us to think and say things such as, "How could you possibly believe...?" The differences are important and determine whether dialog is effective.

Being able to listen to someone you do not agree with is a skill that takes time to learn, but it can be mastered. We start with understanding that civility cannot be reserved for those with whom we agree. Also, in

conversation we can still allow views that are inconsistent with our own to be heard. One way we can do this is by the simple statement of, "OK. I hear your perspective." Another way is by restating what you believe the person is saying. This is a powerful technique because often when we think we disagree there is a misunderstanding that only becomes apparent when we repeat back what we understand and when the other person is forced to hear their view articulated. Ultimately, as humans we want to be heard. Surprisingly, we are most likely to change our views when we feel our existing view has been heard.

Many of our narratives suggest that one is either liberal or conservative, anti-racist or racist, pro-X or against-X. While life and our views can be complex, many of us engage in either/or, black or white, for or against, and other forms of binary thinking. This type of thinking unfairly reduces the complex to the simple, derails conversation and limits our ability to find commonalities. A better approach is what I call, "Looking for the 'and'". When we can find an aspect of a seemingly opposite perspective that we can identify with, we have a better chance at bridging, forming relationships, and engaging in effective dialog.

Identify a position that you have and take time to consider the other position. Where can you find the "and"?

A final tip in having effective dialog is knowing when to end a conversation. When we are exposed to different ideas, we often need time to reconcile them with other ideas/beliefs/values we have. Allowing others this space and accepting that all conversations are not concluded in one sitting, is a way to create safety in dialog.

What are the specific areas where you can improve your dialog skills?
What would you add to the list above?

Conflict

Often our reluctance to engage in dialog is related to our views on conflict. Similarly, our ability to have effective dialog on Race+ is related to how we manage conflict. Our views on conflict are deep-seated. We love it or we hate it. We embrace it or we avoid it. And for some, how they view conflict depends on the situation. Here we will explore what we think about conflict and identify our conflict resolution style. Having an ability to engage in healthy conflict is essential to dialog on Race+

The Thomas-Kilman Conflict Style Resolution Questionnaire is a free tool (found online) that can be useful. In addition to completing the questionnaire, also consider the following:

- What did you learn about conflict as a child?
- In your opinion, is conflict to be sought? Welcomed? Avoided?
- Are you nice or kind? Is there a difference?
- What is your comfort level with discomfort?

Those who are committed to the work of racial and social justice must understand that conflicts can be managed - they can not to be avoided. We are more skilled at managing conflict when we develop a plan for how it will be resolved and practice using a conflict resolution strategy. After having researched several approaches, I have concluded that the CALM method is the most effective for Harriet Speaks clients. Here, CALM is an acronym where each letter is represented as follows:

C: Clarify the Issue

This is done within yourself and prior to having a conversation with the other party about the conflict. It includes considering the following questions:

What am I upset about?

How would I want to be approached?

Where might the other person be coming from?

Is there a likelihood that I am overreacting?

A: Address (or name) the issue

Be prepared to describe the issue in a non-accusatory way. Also, identify how the situation made you feel. It is important to use “I” statements.

L: Listen

The active listening that is necessary here requires one to balance listening without interruption, paraphrasing, and asking clarifying questions. Each one of these has to be done at different points in this phase.

M: Manage towards resolution

While each person has a different position, a solution requires understanding the interests of an individual. What is really important to them? Answering that question, without judgment, sets the stage for brainstorming towards solutions.

What are the pros/cons you see with this method? How can you put it into practice in your next conflict?

CONCLUSION

It is often said that one is on a “journey” of understanding race, diversity and inclusion. The problem with this term is that a journey has a definite end, but the work of understanding race, diversity and inclusion and becoming better versions of ourselves does not. There is no final destination. We do not “finish” this work. We continue it throughout our lives.

As for me, my work is not done. there is more to think about, more to write, and more to do. I welcome you as a partner, co-creator, and a co-conspirator.

It is my hope that this journal has helped to play a part of your life’s work of becoming the best you that you can be.

If you finished this journal with questions, then I have accomplished what I set out to do. If you finished this journal with a better understanding of yourself, then I have accomplished what I set out to do. If you finished it with greater courage and a stronger commitment to a more just and equitable society, then WE have made the world a better place.

HARRIET SPEAKS™

